1: Roth--75-76 (No date) 1890 Tasmanians
116, 164, 304, 757

"According to Calder, Robinson says: '... The savage of Tasmania was more than ordinarily liable to attacks (of epidemic disease), which ... he knew no remedy for, and sought only to relieve his pain by ... the excessive laceration of his body with flint, or glass if he could get it, which, by producing weakness, made death only the more speedy and certain. I quite believe that the original cause of their decay lay in their own imprudence generating fatal catarrhal complaints, from which ... by proper remedial measures, resorted to early, (they) would have recovered. These imprudences were ... practised only by a few tribes inhabiting the settled districts, but the consequences, which are epidemic, infected all before long' (Journ. p. 15). Robinson also relates of a sick woman who was afflicted, according [76] to her husband, with sick head, breast, belly. On each of these parts incisions had been made with a piece of glass bottle. The forehead was much lacerated, the blood streaming down her face. Her whole frame was wasted; she had a ghastly appearance' (Calder, Journ. p. 16)."

1: Roth--76
116, 304, 164, 752

(No date) 1890

Tasmanians

"La Billardière remarks (II. ch. x. p. 57): 'One of the savages has several marks of very recent burns on his head. Perhaps they employ the actual cautery in many diseases.' Holman says much the same (IV. ch. xii. p. 405): 'Bleeding by scarification is a mode of treatment in general use among them, in cases of sickness.' West records (II. p. 90) that 'they suffered from several diseases which were often fatal. Rheumatism and inflammation were cured by incisions; the loathsome eruption, called the native leprosy, they relieved by wallowing in ashes: the catarrh was very destructive, in certain seasons .... Their surgery was simple: they cut gashes with crystal.' Dove's (pp. 252-3) evidence is similar. Backhouse, noticing that the inhabitants of the west coast did not mark their bodies with the same regularity as those on the east, considered that the scars upon those on the west coast appeared to have proceeded from irregular surgical cuts, and were principally upon the chest' (p. 105)."

1: Roth--127 [2]
116, 881, 304

(No date) 1890 Tasmanians

"Nothing is known concerning any initiatory rites practised by the Tasmanians. Davies (p. 412) tells us that when 'the males arrive at the age of puberty, they are deeply scarified on the shoulders, thighs, and muscles of the breast.'"

I: Roth--128 (No date) 1890 Tasmanians
116, 304

"Some natives were observed, in 'whom one of the middle teeth of the upper jaw was wanting, and others in whom both were gone. We could not learn the object of this custom; but it is not general, for the greater part of the people had all their teeth' (La Billardière, II. ch. xi. p. 76). Henderson says: (Bk. II. p. 148): 'The extraction of one of the front teeth from the males is not practised in Van Diemen's Land.' An examination of the skulls in the Museum of the Royal College of Surgeons shows that, in so far as the skulls there collected are concerned, the Tasmanians were not in the habit of knocking out a front tooth. Jeffreys mentions that the Tasmanian women did not practise the custom which prevails in the other colonies of New Holland, of cutting off part of the little finger (p. 120). Marion mentions that the natives he saw were not circumcised (p. 28), and he is the only author who refers to circumcision."

1: Roth--137 [2] (No date) 1890 Tasmanians
116, 304

"Most of the early travellers refer to the peculiar scars with which these people adorned themselves. Marion speaks of some sorts of designs incrusted in their skin on the chest (p. 28), and says (p. 31) that one savage had his chest gashed like the Mozambique Kaffirs. Flinders (sec. iv. p. 187), while sailing up the Derwent River, met with a native who had marks raised upon the skin. Bligh speaks (p. 51) of their skin being scarified about their shoulders and breast. Mortimer (p. 19) observed several of them [fifteen natives] to be tattooed [sic] in a very curious manner, the skin being raised so as to form a kind of relief. 'The shoulders and breasts were marked by lines of short raised scars, caused by cutting through the skin and rubbing in charcoal. These cuts somewhat resembled the marks made by a cupping instrument, but were much larger and further apart' (Calder, Journ. p. 20). Milligan (Beacon, p. 29) tells us of the 'symmetrical lines of scars raised by incisions made, and long kept open, across the chest, and upon the arms and thighs, a practice to which the women appear often to have submitted, though more characteristic of the men their masters.' Davies (p. 414) says he has seen the women scarified, 'but whether for ornament, or from surgical treatment, I know not.'"

1: Roth--137-138 (No date) 1890 Tasmanians
116, 304

"Anderson (Cook's Second Voy. [138] Bk. I. ch. vi.) relates they are 'masters of some contrivance in the manner of cutting their arms and bodies in lines of different lengths and directions, which are raised considerably above the surface of the skin, so that it is difficult to guess the method they use in executing this embroidery of their persons;' and Cook himself says (ibid): 'They wore no ornaments, unless we consider as such some large punctures or ridges raised on different parts of their bodies, some in straight, others in curved lines.... The women had their bodies marked with scars in the same manner.'"

1: Roth--138
116, 304

(No date) 1890 Tasmanians

"La Billardière, in speaking of a party of natives (II. ch. xi. p. 76), says: 'Almost all of them were tattooed [sic] with raised points, sometimes placed in two lines, one over the other, much in the shape of a horse-shoe; though frequently these points were in three straight and parallel lines on each side of the breast: some were observed, too, toward the bottom of the shoulder-blades, and in other places.' He also speaks (p. 73) of a man 'so tattooed [sic] with great symmetry.' The reader will perhaps think it hardly correct to term this class of ornamentation tatooing. Previous to this La Billardière has related (II. ch. x. p. 38): 'On their skin, particularly on the breast and shoulders, may be observed tubercles symmetrically arranged, exhibiting sometimes lines four inches in length, at other times points placed at different distances. The application, by which these risings were produced, had not destroyed the cellular membrane, however, for they were of the same colour as the rest of the skin.'"

1: Roth--138 [2]
116, 304

(No date) 1890

Tasmanians

"Backhouse (p. 84) describes these ornamental scars thus: 'The blacks make symmetrical cuttings on their bodies and limbs, for ornament. They keep the cuts open by filling them with grease, until the flesh becomes elevated. Rows of these marks, resembling necklaces around the neck, and similar ones on the shoulder, representing epaulets, are frequently seen. Rings representing eyes are occasionally seen on the body, producing a rude similitude of a face.'"

1: Roth--138-139 (No date) 1890 Tasmanians
116, 304, 881

"'When the males arrive at the age of puberty, they are deeply scarified on the thighs, shoulders, and muscles of the breast, with a sharp flint or glass. When I witnessed the operation, a female was the operator, and such, I believe, is always the case. The subject was a young man named Penderoine, brother to the celebrated western chief Weymerricke; the instrument was a piece of broken bottle, and, although the fat of his shoulder literally rose and turned back like a crimped fish, he was, during the whole operation, in the highest glee, laughing, and continually interrupting his operatrix by picking up chips to fling at our [139] party, in play. These scarifications are intended as ornaments' (Davies, p. 412)."

1: Roth--141 (No date) 1890 Tasmanians
116, 304

"La Billardière met some women whose abdomen was marked with three large semi-circular risings, one above the other (II. ch. x. p. 57)."

(No date) 1890 Tasmanians

"A point of interest and perhaps of importance, from a sociological aspect, is the absence of the two upper central incisors of the male skeleton and of the four upper incisors of the female skeleton in the College of Surgeons Collection. The teeth have been lost during life, and the alveolar border where they formerly were situated is so atrophied, that there is no trace of the sockets remaining. This points to the fact that the teeth have been lost a considerable time before death. On comparing the male skull with the skulls of Australians, in which the upper central incisors are absent, owing to their having been knocked out of the head as part of the Initiation Ceremonies through which the youths are put on reaching manhood, the appearance presented is exactly similar. It would seem to be probable from the condition of this skull that such ceremonies existed also among the Tasmanians, though it is difficult to account for the removal of the teeth of the women, as corresponding ceremonies are not known to have been practised among females anywhere."